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unpublished transcripts of the *Inuit Land Use and Occupancy Study*, Maurice Metayer's *Unipkat*, and earlier issues of the Arctic's two pedigreed magazines, *Inuktitut* and *Eskimo*.

The result is an impressive assemblage of traditional knowledge incorporating hundreds of attributed quotes from individual Inuit, albeit in English translation. The whole text has the imprimatur of an Inuit committee established to advise and direct the volume's compilers. *Uqalurait*'s quotes are often interspersed with brief contextual links—connective tissue, as it were—supplied by the compilers in an attempt (not always successful) to provide some textual cohesiveness. The book is organized, rather clinically, under two major headings, "Inuit Identity" and "Regional Identity." The former category incorporates numerous themes (the family, animals, hunting, leadership, justice, shamanism, and dwellings, to name a few), while the latter deals mainly with selected seasonal activities of the region.

Regrettably, the book's initial reception is likely to be unfairly compromised by what, for many, will be its somewhat misleading subtitle: *An Oral History of Nunavut*. Readers drawn to *Uqalurait* on this promise, hoping for a more-or-less conventional history in which a flowing, temporal narrative informs the present by illuminating the past, are bound to feel let down. *Uqalurait*'s compilers, anticipating this reaction, point out in their thoughtful introduction that the book's perspective "lies outside the realm of dates and other temporal absolutes" (p. xxvi), and that it adheres to "the Inuit view of life, not as a linear progression but as a cycle" (p. xxxvii). Perhaps; but these caveats will not entirely placate readers anticipating the more familiar approach. On the other hand, those subscribing to Northrop Frye's view that good history is "the social memory of human experience" will be far more accepting, for there is much here about both memory and experience, and all from the Inuit perspective.

History or not, *Uqalurait*'s main limitation is the decision to focus almost entirely on "the period before Inuit adopted Christianity, but after they acquired firearms and traded regularly with whalers and others" (p. xxvii). In choosing this perspective, the book's steering committee sought "to get to the heart of Inuit culture and to give the reader a sense of the richness and completeness of the life that countless generations lived on the land and sea ice" (p. xxvii). All very well, but this decision effectively excluded from the Inuit testimony (and if the Igloodik interviews are any indication, rich, well-articulated testimony) virtually all references to the contact period, the adoption of Christianity, and the subsequent interrelationships with traders, missionaries, and, ultimately, Canadian government agencies. These tumultuous encounters, along with the negotiations they necessitated, have irrevocably shaped Nunavut's present society. Including the memories and experiences of these periods documented by Inuit who lived through them would have allowed the book to speak much more directly to the present.

Uqalurait is copiously illustrated throughout, although the carefully chosen colour prints offered at the start of the volume are unfortunately marred by poor reproduction. The many black-and-white photographs are in most cases particularly well selected, attributed, and captioned, as well as appropriately integrated with the text.

Clearly an enormous amount of searching, sorting, and editing went into the compilation of this volume. An honest attempt has been made to be as representative as possible; however, doubtless because of the uneven distribution of oral history projects, some regions of Nunavut (Amitturmiut, for instance) have much more to say than others, while the Belcher Islands—curiously part of Nunavut by geopolitical default—are quietly ignored.

In the end, *Uqalurait*, although far from comprehensive, serves very well as a readily accessible compendium of Nunavut oral history and, in doing so, provides some remarkable, much-needed glimpses into many little-known facets of traditional Inuit life and culture.

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EASTERN ARCTIC KAYAKS: HISTORY, DESIGN, TECHNIQUE. By JOHN D. HEATH and E. ARIMA, with contributions by JOHN BRAND, HUGH COLLINGS, HARVEY GOLDEN, H.C. PETERSEN, JOHANNES ROSING, and GREG STAMER. Fairbanks: University of Alaska Press, 2004. ISBN 1-889963-25-9. x + 161 p., maps, b&w illus., bib., glossary, index. Hardbound. US\$45.00.

Editors Heath and Arima are well known to most kayakers, scholars, and scientists around the world studying traditional and modern Inuit kayaks. They have worked together for over 20 years on *Eastern Arctic Kayaks*, and the result is truly an important contribution to kayak studies. It cannot be said that this is *the* book; nevertheless, their numerous lists of articles and the two classics *The Bark Canoes and Skin Boats of North America* (Adney and Chappelle, 1964) and *Skinboats of Greenland* (Petersen, 1986) provide most of what is to be said about kayaks, their form and function, history, and technique.

E. Arima is known from several articles about the kayak, and particularly for *Inuit Kayaks in Canada* (1987) and *Contributions to Kayak Studies*, which he edited in 1991.

John Heath died in 2003 at the age of 80, and it is sad to realize that he did not see the final result of his and E. Arima's exceptional co-operation. In memory of John Heath, a warm preface was written by Duncan R. Winning OBE, honorary president of both the Scottish Canoe Association and the Historic Canoe and Kayak Association.

I met John several times in Greenland, when he paid for his own trips from Texas and showed up at the national meetings of the Greenland Kayaking Association. It was in Sisimiut in 1985 that he enthusiastically told me about his fascination for the different kinds of kayak rolls. Some of us will never forget how, on that occasion, John demonstrated some of these rolls on the bed in his hotel room. This book contains his drawings, which are exact depictions of what happens under the water's surface. These drawings are followed by 30 photos taken by Vernon Doucette.

John Brand's contribution, excerpted from *The Little Kayak Book Series*, edited by E. Arima, provides details and drawings of old kayaks held in museums in England, Wales, and Denmark.

Hugh Collings writes about a little-known 17th century kayak in Sweden and describes the so-called Swedish kayak tradition.

Harvey Golden gives a description and graphic representation of 11 old kayaks at museums in England, Scotland, the Netherlands, and Greenland. These are shown in scale line drawings, all made by Harvey Golden in 1998, with both artistry and accuracy. I think that Golden provides one of the very best documentaries about kayaks in the world.

Considering his great expertise, the chapter by the Greenlander H.C. Petersen, is surprisingly short, with only four pages. They deal with kayak sports and exercises and have been printed in Greenlandic and Danish. Today, thanks to Petersen, these kayak exercises and games are practised by young children and youth in Greenland.

Greenlandic hunter Johannes Rosing (Ataralaa) tells about his dramatic kayak trip during the whole night of New Year's Eve, 1899–1900. It is one of several hundred similar accounts by Greenlanders of their kayak hunting and travelling. Someday, many more such tales, written in Greenlandic or Danish, should be translated into English so they can be read by a wider, international audience.

Greg Stamer has written a detailed overview of the different Greenlandic paddles, how they are made, and especially how they are used, describing mechanics and various stroke styles. It is based on his work with the best Greenlandic kayakers.

Given the growing interest in traditional Arctic kayaks among scholars, as well as among kayak designers, builders, and users, *Eastern Arctic Kayaks* will not be the last book about kayaks. But it is truly a very important one.

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RED SERGE AND POLAR BEAR PANTS. By WILLIAM BARR. Edmonton: University of Alberta Press, 2004. 385 p., b&w illus., maps, index, bib. Softbound. Cdn and US\$34.95.

In this book, William Barr details the life and career of Harry Stallworthy, former RCMP officer and noted High Arctic traveller. While the book covers all periods of Stallworthy's life, its title and text emphasize his tenure in the High Arctic. That is entirely fitting, as it was in the Arctic that Stallworthy and a few other Mounties reinforced Canada's presence in its most remote region, while helping the Force capture the imaginations of Canadians in the period between the two World Wars.

Emigrating from England in 1913 at the age of 18, Stallworthy underwent training at the Royal Northwest Mounted Police headquarters in Regina in 1914 and was soon engaged in service north of the Arctic Circle. His first posting, in Yukon, was interrupted by his decision to enlist in one of the two Canadian mounted cavalry squadrons that joined the war in Europe. After the war, he re-enlisted and served at Chesterfield Inlet before being posted in the 1920s and 1930s to Canada's first two RCMP detachments on Ellesmere Island, at Craig Harbour (est. 1922) and Bache Peninsula (est. 1926). Established to assert and then maintain Canadian sovereignty over the Arctic islands, these were the most remote police postings in the country, in a region characterized by severe climate and winters with four months of continuous darkness. Stallworthy nevertheless proved well suited to High Arctic work and distinguished himself on several major dog-team patrols across the Queen Elizabeth Islands. Foremost among these were the patrols in search of members of the missing Krüger expedition, which took Stallworthy's parties to the far reaches of the High Arctic, including the northern tip of Axel Heiberg Island, which bears the name Cape Stallworthy in his honour.

A chapter is devoted to the British Oxford University Ellesmere Land Expedition of 1934–35, when Stallworthy accompanied several British adventurers on a mission to explore remote parts of northern Ellesmere Island. Barr also devotes some attention to his British companions, including Edward Shackleton, the organizer, and G. Noel